ANTI-COTTON ANSWERED.

Who comes with five hundred Queſtions againſt two and twenty of the *Examiner Examind*, and yet leaves it out of Queſtion, *That the Magiſtrate ought to ſuppreſſe* IDOLATRY, &c.

JOB 31. 28. *This alſo were an Iniquity to be puniſhed by the Judge; for I ſhould have denyed the God that is above.*

ROM. 13. 3, 4. *The Magiſtrate ought to be a terrour to evill workers.*

1 PET. 4. 3. *But Idolatry is an evill worke* [per eminentiam] *Therefore the Magiſtrate ought to be a terrour to Idolatry.*

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To the READER.

SInce the Question *is come down the Staires, and delivered over by him that firſt awakt it to a ſecond;* The Author *of the* Examiner Examind *may think it a juſt reaſon for himſelfe to doe the like.*

Accordingly I have taken upon me as a ſecond to anſwer that ſecond; though in truth there is very little in his diſcourſe that hath need of anſwering, the chiefeſt of his matters having beene already foild in New-England, *and the reſt being but frothy words and impertinent divagations, miſtakes of the* Queſtioner, *frivolous* Queſtions, *and full of contradictions.*

His words would better become a Play, then ſober Truth, who contents her ſelfe within a modeſt comely habit; nay ſhe had rather be Nuda *then* fucata. *And though ſhe ſpeaks plaine* Engliſh, *yet abhors ſcurrilouſneſſe and railings.*

How many long-land digreſſions doth this Author *make in his Booke. He muſt goe out of his way to meet* Tythes, *and to fall upon the Miniſtry &c. Indeed I thinke he is never out of his way, for I am of opinion that he never propoſed any to himſelfe, not knowing whither his unruly fancy would lead him when he puts pen to Paper.*

His miſtakings of thoſe ſhort Queſtions *are groſſe and frequent, ſometimes adding to them, ſometimes diminiſhing them, and grounds many of his* Queſtions *upon his owne miſtakes, as you have inſtanced in this enſuing diſcourſe. Beſides, he is miſtaken in*

his whole discourse; there being nothing in the Question that puts Magistrates upon forcing of consciences; and punishing misbeliefe or unbeliefe, but externall acts as Idolatry and Blasphemy, and infection by communicating of Heresie.

Neither is there any thing in the Questions to put the Magistrate upon waging war with Turks or Jews upon the account of Religion. And for the Magistrates judgeing of Heresie, the first Question of the second Examiner doth tax it by way of supposall, That the Magistrate doth know the saving truth and his judgement right in it, and then whether it's not his duty to cause it to
Pag. 41. be propogated by Lawes, by maintenance, and suppressing the outward Acts that are contrary: Here is no occasion given for suspending of Magistrates, or for Pagans or Turks to act in Religious matters; for the Questioner speaks of onely such as know the truth. How many frivolous Questions, as what would we doe if Christ should be born againe amongst us, &c. I am loath to cast about how
Pag. 53. to order things that are impossible to be, I leave this worke to idle melancholy braines. But I thinke if this Author had lived when Christ was borne, he would not have owned him, because he little respects Moses and the Prophets. His Contradictions are many, and such as destroy his owne Tenet. He confesses all Kings,
Pag. 3. Queenes, Judges in the World ought to be nursing Fathers and Mothers to Christ and his Followers; and yet this must be no truth when it's spoken by another, but he'le question it; Is not this to be guilty of a Spirit of Contradiction.

I shall no longer Epistolize the Reader, keeping him from the perusall of the ensuing Discourse, onely I desire him to take notice, that this Defendant of the first Examiner being much given to repetitions in his booke. His clamorous Arguments doe occur almost in every Page, yet though the Defendant speake four times the same thing, I answer the same thing but once; after once Answering esteeming his Arguments when I meet them not to be alive againe, but onely apparitions or Ghosts of Reason walking in a vaine shadow.

If any thing seem doubtfull in the Replies, some following question or other will helpe to explaine it, so that by the helpe of comparing one place with another the Reader may be satisfied.

Anti-Cotton Anſwered.

THIS Defendant goes out top-gallant with his Rhetoricall Sayles hoiſted up; as ſoone as he comes to the maine, I'le encounter him, in the Interim I'le buſie my ſelfe in queſtioning his ſetting forth.

I aſke,

Qu. 1. Whether he thinks that the Army fought for liberty in Idolatry, Hereſy and Blaſphemy, and did proſper for this. *Pa.* 4.

Q. 2. Whether ſuch a Soul-freedome being granted to every man as he points out *Pag.* 5. would be a meanes to preſerve the *Common-wealth*; or not rather kindle a deſire and an endeavour in the *Commonalty* after the obtaining of ſuch a liberty for their Bodyes and Eſtates as is granted them for their Soules, *viz.* that they might maintaine whom they pleaſed to rule them according to their abilities and conſciences; which being granted in a ſhort time *Actum erit de Rep.* *Pa.* 5.

Q. Whether he can militate for a toleration of the two great evils, Idolatry and Hereſy; and hang out a Flag with this *Motto*, Soule-freedome. Whereas liberty in whatſoever is evill the Scripture terms bondage.

Now he is come forth: let us heare what he can ſay againſt theſe maine Queſtions; I'le firſt propoſe the queſtions in their order, and then give a briefe yet full ſumme of his ſeverall Anſwers; and then ſubjoyne a Reply, vindicating thoſe ſerious Queſtions from his triviall Queſtionings.

Question 1.

Whether a Magistrate *that knowes the Doctrine of Salvation by* Christ Jesus, *doe fulfill the Office of a Nursing Father, if he doe not cause this saving Food to be given to his Children; and Poyson, that is a contrary Doctrine to be kept from them?*

The Summe of the severall Answers.

Pa. 7. 8. 10. 1. Whether this Prophecy (*Is.* 49. 23.) is not fixt to the distinct Nation of the *Jewes*, by (vers. 22) of this Chapter.

2. Whether these Kings and Queenes must needs be such spirituall Fathers as *Paul* was.

These two Questions joyning issue make up his fixt Question.

Pa. 8. 3. Whether Magistrates be not as essentially civill as the Master of a Ship.

Pa. 9. 11. 4. Whether *Pagan* Magistrates be not as truly Magistrates as the best Christians; and whether *Pagans* converted receive any addition to their Magistracy.

Pa. 12. 20 21. 5. Whether Magistrates have not often been mistaken and given poyson for food, and whether this Doctrine of Kings and Queenes being Nursing Fathers cost not the late King *Charles* his head.

Reply.

Ad. 1. This Answerer interprets (*Isa.* 49. 23.) to be a Prophecy pecaliar to the *Jewes*, and fixes this interpretation from (verse 22.) Yet for all this his Spirit is not fixed, but he enclines rather to another interpretation as appeares from his owne words in the latter end of this page, *viz.* whether here is not promised to this People, or rather (saith he) to these Saints whether literall or spirituall *Jewes*. Thus he enervates the strength of his first Answer by choosing another interpretation; but he is so unconstant that in the tenth Page he seemes to be out of love with his choice, saying that some Kings were thus impowred by God, but what is this to all Kings and Queenes and Magistrates in the world.

To

To theſe words of his I ſubjoyne his owne confeſſion in the third page, and deſire to know what Harmony there is betwixt them; page 3. (ſaith he) I confeſſe that all Nations, all Peoples, Kings and Judges ought to be nurſing Fathers and Mothers to Chriſt and his followers.

Ad. 2. 1. It is not aſſerted that Kings and Queenes ſhould be ſuch ſpirituall Fathers as *Paul* was, for then they ſhould give Food to their Children, but the words in the Queſtion are that they ſhould cauſe this Food to be given. This word (*cauſe*) carefully inſerted in the Queſtion careleſly omitted by this Anſwerer perhaps carefully and of ſet purpoſe) takes off this needleſſe queſtion.

2. I aske whether Magiſtrates countenancing and maintaining ſuch as *Paul* for to nurture up their People in the feare of the Lord may not be called nurſing Fathers. This Anſwerer in his next words allowes them to be Shepheards of the People, as Poets (ſaith he) uſe to call them; he might have ſaid as Scripture cals them. Ezek. 34. 23.

Now a Shepheard ought to provide for his Sheepe and to drive away the Wolves from the Flocks. How much comes this ſhort of a nurſing Father.

3. It is ſaid (verſe 23.) that Kings and Queenes ſhould bow downe to the Saints; yet from theſe words there cannot be neceſſarily drawne this inference, *viz.* that Magiſtrates ſhould be ſo far from challenging this Title of being nurſing Fathers, as that they ſhould bow downe and acknowledge the Saints to be their Superiours; for I deſire to know, if I bring up a Kings ſonne whom I honour above my ſelfe, whether I may not challenge the Office of a nurſing Father without degrading the Infant by ſetting my ſelfe above him.

Ad. 3. 1. A Magiſtrate differs much from a Maſter of a Ship, in regard that thoſe in the *Common-wealth* are the Magiſtrates ſubjects, but the Paſſengers in a Ship are not the Maſters Subjects, neither was he conſtituted by them.

2. Notwithſtanding this vaſt difference the Magiſtrate is deſired to doe no more then this anſwerer allowes to a

Master of a Ship, *viz.* that he shew kindnesse and countenance according to the quality and temper of his owne beliefe and conscience. Vpon this concession the Question will follow, *viz.* that a Magistrate, &c.

Ad. 4. 1. It is granted that *Pagan* Magistrates are as truly Magistrates; for by God they rule as well as Christians; but they cannot discharge this their Office so well as Christians; so likewise *Pagans* are as truly Fathers, but cannot fully discharge their duties till they be Christians, *viz.* to bring up their Children in the feare of the Lord.

2 A *Pagan* converted receives no new addition of power to his Magistracy, but onely is enabled to mannage this power which he received from God to a right end, *viz.* for God.

Ad. 5. 1. What followes upon this that Magistrates pretending to be nursing Fathers have mistaken Poyson for Food; he cannot draw this conclusion that Magistrates ought to take no more care for their Subjects in matters of Religion; by the same Logicke I'le argue that Parents having been mistaken grosly in the education of their Children: Fathers are not to looke after the bringing up of their Children. What a petious Argument is this?

2. The true consequence will be this, that seeing Magistrates have been often mistaken, therefore they ought to take the greater care and to doe nothing rashly but be well advised.

3. This Doctrine did not cost King *Charles* his Life, he was farre from being a nursing Father; for he hugged in his bosome that stinging Serpent Idolatry.

4. King *Charles* was cut off for miscarriages in civill affaires, for not mannaging his power for the good of his Subjects; yet this example should not deterre men from taking the Magistracy upon them, but should rather stir them up to remove the Idols of their Fathers, and to give heed that they rule with diligence and Justice.

Question 2. 3.

Whether the Doctrine of Grace *that bringeth Salvation, doe not*

not teach men to live Godly, Righteouſly and ſoberly; and more particularly, to obey Magiſtrates, and to live in Love and peace among themſelves; and whether ſuch a Doctrine doe not advance the peace and proſperity of a Nation; and conſequently, whether a Magiſtrate be not bound to advance this Doctrine, which doth advance the peace and proſperity of a Nation?

Whether Godlineſſe hath not the promiſe of this life and that to come? And whether theſe promiſes doe not containe in them all good and happineſſe? and if ſo whether the Magiſtrate be not bound, to his power, to advance that godlineſſe which gives all good and happineſſe to a Nation.

The Summe of the ſeverall anſwers.

1. Whether the Magiſtrate receiving his power from the People can have any power in Spirituals. *Pa.* 13.19.

2. Whether there be any ſuch thing as a Nationall Church. *Pa.* 14.

3. Whether there be not flouriſhing States that are *Pagans*; and whether the godly are not perſecuted; and whether Gods people have any other peace then ſpirituall peace. *Pa.* 17.

4. Mercy to the perſecuted is the upholder of a State, and hath raiſd *Amſterdam*. *P.*17.18.19.

Reply.

1. Whether the Magiſtrate being ſtiled a Miniſter of God for his Peoples good, is not to defend the true Religion as well as keepe the civill peace. *Ad.* 1.

2. Whether a Magiſtrate in making Laws about Spirituals doth exceed the bounds of his calling, ſeeing that ſuch lawes are for the good of his Subjects, and his Subjects have given him power to doe what is for their good.

3. Whether Chriſtians may not give power about Spirituals to their Magiſtrates, ſeeing in ſome caſes it is allowd them to make Miniſters.

4. Whether we read in Scripture of any puniſht for not reforming Idolatry in the reigne of the Kings, beſides the

Kings themſelves, which clearly ſhews that it is the Magiſtrates duty to puniſh Idolatry.

5. Whether the People gave the Magiſtrate power to give liberty to Idolatry and Hereſy.

Ad. 2. 1. The Anſwerers three *utrums* againſt Nationall Churches are beſides the queſtion; for the words in the queſtion *viz.* that the Magiſtrate is bound to advance the Doctrine of grace and godlineſſe, doe onely denote that the Magiſtrate is bound to encourage men to preach this Doctrine and to keepe out of the Pulpit Idolatry and Hereſy. I cannot perceive that this queſtion doth erect a Nationall Church; for a Magiſtrate may doe thus much where the Churches are Congregationall. There is a difference between advancing this Doctrine in a Nation, and making a Nationall Church.

2. I deſire to know whether thoſe *Presbiterians* that admit but one of twenty to be of their Church, or thoſe *Independents* that are ſtricter in their admiſſion (whom the Author mentions) deny that the Magiſtrate is bound to advance the Doctrine of Grace. I am ſure the late propoſals of divers reverent Divines manifeſts the contrary, and the Author can aſſure us what *New-England* holds in this caſe.

Ad. 3. It is granted that there are many flouriſhing Nations amongſt whom the doctrine of Grace hath not been advanced, but I aske:

1. Whether their peace and happineſſe ſhall be ſo permanent as the peace of thoſe amongſt whom this Doctrine is advanced, and I referre the Anſwerer for a reſolution of this queſtion to the 37. *Pſalme*: and whether there may not be a peace in wrath.

2. It is granted that the Godly frequently ſuffer perſecution; what will the Author inferre hence? If he will inferre any thing againſt the queſtion, It muſt be this, *viz.* that the advancement of godlineſſe hinders the peace of a Nation, and therefore the Magiſtrate ſhould not advance godlineſſe in a Nation for feare of Perſecution. What an Heatheniſh

Heatheniſh Argument is this. Let the great ones of the Earth take heed of being offended at the Croſſe of Chriſt. Chriſt ſaith, Bleſſed are you when men perſecute you for my names ſake, and rejoyce that you are counted worthy.

3. This Anſwerer ſaith that all outward peace promiſed upon the condition of holyneſſe is vaniſht. Unto the falſity of this tenet, let theſe Scriptures witneſſe, *Prov.* 16.7. *Revel.* 6.14.

Nay; Peace is given upon this condition, that we might ſerve God in holyneſſe, *Luke* 1.74,75.

I'tis true that mercy upholdeth a Throne, but I aske:

1. Whether ſuch a mercy as to ſpare where the Lord bids to deſtroy will not rent a Kingdome from the Mageſtrates; as the ſparing of *Agag* rent the Kingdome from *Saul*. 1 *Sam.* 15

2. Whether it is not cruelty to tolerate infected perſons to the infection of others. Here the Anſwerer brings in *Amſterdam* for an inſtance; which (ſaith he) hath flouriſhed many yeares by being a receptacle of all Fugitives whatſoever.

1. He might as well from the flouriſhing of *Rome* have pleaded for the erecting of an *Aſylum* for Theeves and Robbers.

2. Hath not *Geneva* flouriſht many yeares, though that City hath ſheltered no Malefactors, who eſcaping the hands of Juſtice have fled thither. But all ſuch have been tried and executed according to Law.

3. Is *New-England* ever the worſe for caſting out ſome ſciſmaticall Hereticks.

This Anſwerer having a ſting in his taile cloſes with an Invective againſt Tythes; divers men of ſuch kind of ſpirits with their Invectives ſtirre up the People, bid them cry, and then bawle out upon the Magiſtrate for not appeaſing them; if ſuch men were kept from writing we ſhould have few of theſe out-cryes.

Queſtion 4.

Whether the Magiſtrate be not bound to love God with all his might,

might, and accordingly to advance his Glory with all his might? And whether he doe ſo, if he doe not put forth all his might in advancing Gods true worſhip and ſervice, and the chiefe good of Gods People committed to his care?

The Summe of the ſeverall Anſwers.

Pa. 20.21. 1. The weapons of Chriſtians are not carnall but ſpirituall, 2 *Cor.* 10. and theſe are ſufficient to batter all ſtrong holds, and the carnall can effect nothing but a ſtorming the Nations into Hipocriſy.

Pa. 10.20. 2. Whether in the New Teſtament Chriſt hath appointed the civill Sword to be defendor of his Religion.

Pa. 21. 3. Whether Religion did ever ſo flouriſh as under perſecution.

Reply.

Ad. 1. 1. Whether the ſpirts intent in (2 *Cor.* 10. is not to ſet out the ſpirituall might of Miniſters againſt thoſe who diſgraced their perſonall weakneſſes) *Q. D.* though ſome amongſt you ſay that *Paul* Evangeliſt powerfully *Manu & Pennâ*, but his bodily peſence is weake, his ſpeech is contemptable; yet I doe not approve of this ſaying, for though *Paul* walkes in the fleſh, that is in this Body, yet he warres not after the Fleſh, that is the ſtrength of our warfare conſiſts not in Rhetorical words and pronunciation, we put not the ſtreſſe of our warfare upon theſe, for they are carnall weapons, but ours are ſpirituall; the reſult of the whole is. That Miniſters who have no good utterance are not to be condemned, or their Miniſtry thought weak; for they come not in Word but in Spirit.

Thus it clearly appears that by carnal weapons is not meant the civill Sword.

2. Spirituall weapons are ſufficient, onely ſufficient to bring downe the high thoughts of the heart, and Idolatry, Hereſy, and Murders in the heart are only batterd by theſe weapons, but if Hereſy, &c. break forth into externall acts, they may be reached and puniſhed by the civill Sword;

and

and questionlesse this outward punishment of Idolatry &c. might truly convert many, as the erecting of the Gallows for Murderers hath brought many to true repentance, and amendment; yet I doe not deny but this rigor might make many Hipocrites, for feare Wolves might cover themselves in Lambs clothing be outwardly Lambs: *Yet I aske*,

1. Whether such Hipocrites are not better for society, then Ravenous Wolves.

2. Whether Idolatry, Heresie, Murther, pent up in the heart, not daring to break forth for feare of Laws, be not lesse displeasing to God, then when for want of restraint they break forth into the members, and become reigning sins; for sins of this latter sort God usually punisheth a Nation; therfore the Magistrate is to restraine such sins: further, if such coercive power of the Magistrates be to be omitted becaus it makes Hipocrites: *I aske*,

Why the Preaching of the Word is not to be omitted, seeing that thereby many have been stormed into Hipocrisie.

Ad. 2. 1. God hath appointed the civill Sword to defend Religion, *Rom.* 13.34.

2. The Author might as well aske, why God appoining in the old time Kings to be defenders of Religion, suffered so many of them to be Idolators. Take heed of upbraiding God.

3. If the *Revelation* be not *Apocripha* with this Author, he hath cause to beleeve that Kings shall burne the Whore with Fire.

Ad. 3. 1. Whether the flourishing of Religion under Persecution, will excuse the Magistrate from not defending of the true Religion; though the *Israelites* encrese under the *Egyptian* bondage, yet *Pharaoh* goes not unpunisht.

2. *I aske*, whether the Church is not also encreased by peace, *viz. Act.* 2.47. *Act.* 9.31.

Question 5.

The People being bound to pray for Magistrates, that under them they

may lead a peaceable and quiet life in all godlineſſe and honeſty. Whether the Magiſtrate be not bound to doe that which the People are bound to pray that he may doe? And whether he be not alſo bound to give himſelfe up to God to be his Servant and Inſtument, when he granteth this Prayer?

The Summe of the ſeverall Anſwers.

1. Whether theſe words godlineſſe and honeſty be rightly tranſlated.

2. That Saints ſhould imagine that the civill Sword ſhould defend their godlineſſe, and ſuppreſſe ungodlineſſe implyes a twofold contradiction.

1. That they muſt imagine the Magiſtrate, to have a clearer ſight in judging of godlineſſe then themſelves.

2. It's a Parodoxe that they ſhould not be able to live in godlineſſe without the helpe of the Magiſtrate.

3. Whether the Scope of the place be not this, that God would direct the Magiſtrates to keepe their States in peace; that in the Peace of thoſe Nations the Saints might have Peace.

4. Whether the bleſſed Spirit that is in all Gods people be not ſufficient to preſerve them in godlineſſe without the helpe of the Magiſtrate.

5. Whether in theſe diviſions we may pray, that the Magiſtrate would judge (whoſe worſhip and godlineſſe is true, and defend that) and prohibite all others as Hereticall, &c.

Reply.

The Vulgar Latin renders it *ut quietam vitam agamus in omni pietate.* 2 Bora: *cum omni pietate.*

Ad. 1. This Anſwerer carps at the tranſlation, yet gives no better, neither a reaſon of the falſity of this tranſlation. 'Tis eaſie to carpe and multiply queſtions without a wherefore.

Carpere vel ceſſes noſtra, vel ede tua.

If εὐσέβεια muſt not be tranſlated godlineſſe, we ſhall have little godlineſſe in our Tranſlation. Moſt tranſlations tranſlate it godlineſſe; for the Readers ſatisfaction let him read the marginall Notes.

Ad.

Ad. 2. It's a moſt unchriſtan ſpeech that the Apoſtle ſhould exhort to any duty, that implyes unchriſtian Paradoxes; The duty doth not imply theſe Paradoxes.

1. Chriſtians may deſire the Magiſtrate to defend them, and yet need not imagine the Magiſtrate to have a clearer diſcerning in godlineſſe then themſelves; may not a Carnall man defend a Spirituall man.

2. Cannot the *Parlament* make a Generall, for the defence of their cauſe, but they muſt imagine the Generall to have a clearer diſcerning of the cauſe then themſelves.

3. I'ts not denied but that they might live a godly life without the Magiſtrate, yet they could not live a peaceable and quiet life in all godlineſſe without the Magiſtrate.

Ad. 3. The Author comes farre ſhort of the Scope of the place.

1. For in the former chapter *Paul* had delivered *Hymeneus* to Satan, that others might learn not to blaſpheme, and he begins his Chapter with this exhort. *I exhort therefore that Prayers be made for all in Authority, that we may live, &c. Q.d.* that they may put forth their power againſt ſuch Diſturbers of the Church, that we may live quietly; this appeares further from the reaſon that inforces this exhort, (verſ. 4.) *for God would have all men to be ſaved and come to the truth.*

If the Scope of the place had been that God would direct the Magiſtrates to keepe their States in peace, that ſo in the peace thereof, the Saints might have peace: The Author needed not have added this reaſon in (verſ. 4.) for Carnall men without comming to the truth might have kept the State in peace; and ſo the Author have had his end.

2. If the Author gives the true Scop of the place, the Author ſhould rather have exhorted them to pray, that the States (wherein) they lived might have had Warre; for then they would not have been at leaſure to torment Saints; for when the Perſecutors had Warre with other Nations, then the Sts. were free from Perſecution, & when they had

Peace, then they made Warre against the Saints. In the Peace of the States the Saints had seldome Peace.

Ad. 4 The Spirit is able to keepe Gods people, though they should want nursing Fathers and Teachers, which as this Answerer saith, are respectively necessary, yet all helps are with Humility to be used, where they may be had, (we have no warrant to cast away meanes) and are respectively necessary, as this Author speakes.

Ad. 5. It's not desired that the Magistrate would so judge of one worship (as Prebyteery or the like) as to set it up, and condemne all others as Blasphemy, &c. But that he would prohibite Blasphemy and Idolatry, and those that are Blasphemers: and *I aske*,

Why we may not as safely pray such a Prayer though divers be of a contrary mind, as we prayed for the *Parlament*, when divers were of a contrary mind.

Question 6.

Whether Abraham *and the Heads of other Families before the Law, were not Magistrates in their Families? And whether* Abraham *did not command his Family to keepe the way of the Lord?* Gen. 18. 19. *And whether God did not commend him for doing so? And whether* Jacob *did not purge his House from Idols, and caused his Houshold to goe up to Bethel to worship the true God?* Gen. 34. 2. *And whether* Abraham *and* Jacob *were meerely Fellow Servant with there Servants (as this* Examiner *saith) and their Houshold might command* Abraham *and* Jacob, *as well as* Abraham *and* Jacob *command their Houshold?* Sect. 10.

The Summe of the severall Answers.

1. Whether the *Questioner* deales fairly with the *Examiner*, in saying that the *Examiner* saith *Abrahams* Houshold might command him as well as he them.

2. Whether any consequence can be gathered from *Abraham*, and *Jacob* (who purged his House from *Idols*) for Masters now a dayes to follow, seeing that they were typicall.

3. Whether

3. Whether it be not Gods design to chuse men of low degree, and whether it be not against Gods declared Will that we should expect many Christian Magistrates.

4. Whether a Christian that Participates more of the Spirit of Christ, hath not more power in Religion, then the highest Magistrate.

5. Whether a Subject may not reprove a Magistrate for Sin.

Reply.

Ad. 1. The *Questioner* doth not at all slander the *Examiner* laying this assertion to his charge, for that it is his owne child, this Answerer himselfe bears witnesse; for this Answerer confesseth that its an assertion of the *Examiner, viz.* That in Religious matters the Magistrate and Subjects are Fellow Servants; *I aske* then, why this Answerer cavels thus, seeing that the *Questioner* speakes not of *Abraham* or *Jacob* in a civill respect, but onely in a Religious? *Pag.* 26.

Ad. 2. Whether Masters of Families may not draw from *Abrahams* example, this consequence of causing their Family to keepe the way of the Lord, seeing that they draw the consequence of baptizing their children from *Abraham*.

2. Whether in this case *Abraham* was Typicall.

Ad. 3. Though there should not be many Christian Magistrates, yet those few that are, ought the rather to advance the Christian Religion.

2. Whether if God choose men of low degree and make them Magistrates, i'ts not Gods will that they should advance godlinesse.

Ad. 4. He that hath most of the Spirit is not highest in Religious matters: for in the Church militant, order is to be kept, and the valiantest man is not always Captaine. Abilities without a calling doth not give a man Power and Authority.

2. *Pari ratione* I aske, whether a Subject that partitipates more of Policy, hath not more power in State matters then the highest Statesman.

3. *I aske*, whether Magistrates may not be high in the Spirit.

*Ad.*5. The Subject may reprove a Magistrate, *Nathan* may reprove *David*; yet it doth not follow that *Nathan* may as well command in Religious matters as *David*.

Question 7.

Ezra 7. *Whether* Artaxerxes *did well in making a Decree for the advancement of the true worship of the true God, and in causing* Ezra *to teach them the law of God? And whether the King of* Nineveh *did well to command his People to keepe a generall Fast, and to turne from their evil wayes, whereby he saved that great City? Or whether he might not have done better to have left them to a careless liberty, and so to destruction?*

The Summe of the severall Answers.

1. Whether these two Instances be not ill coupled, for *Artaxerxes* gave free liberty of conscience to the *Jews*, whereas the King of *Nineveh* forced his People to Fast.

2. Did *Artaxerxes* compell the *Jews* to his Religion, or the *Persians* to the *Jews*, or the *Jews* to goe to *Jerusalem*.

3. What can be gathered hence; but that it pleaseth God sometimes to affect the hearts of Idolatrous Kings with kindnesse to his People.

4. Whether this Instance makes not for Soul-freedome in that the *Jewes* were not forced to their owne *Jerusalem*.

As to the King of *Nineveh*.

1. Whether examples in Scripture bind our consciences in worship.

2. Whether this Example of the King of *Nineveh* be fit for all Nations to imitate, seeing that mens consciences differ as much as the Climates in which they live.

Reply.

*Ad.*1. The Answerer give us in his booke the Summe of this Question, after this manner. Whether *Artaxerxes* and the King of *Nineveh* did well in making there decrees, he puts

puts theſe two inſtances under one *utrum*, whereas the *Queſtioner* makes two *utrums* of them.

Now I aske, who is to be blamed for coupling of theſe two diſtinct Inſtances together.

Ad. 2. There is no ſuch thing aſſerted, but the Queſtion onely is, whether he did well in what he did doe, or no.

Ad. 3. With a little Logicke this concluſion may be gathered, *viz.* If *Artaxerxes* did well in making this decree (which impowred *Ezra* to ſet Judges, which may judge all the people that know the Law of God, and to execute Judgement upon them that would not doe them) a Chriſtian Magiſtrate would doe well in Countenancing and Encourage thoſe that teach the law of the Lord, and in puniſhing thoſe that would not obey it.

Ad. 1. All the liberty that is granted them is, that they might chuſe whether they would goe to *Jeruſalem* or no, but thoſe that went to *Jeruſalem* were not left free to what worſhip they pleaſed, for verſ. 26. whoſoever will not doe the Law, let judgement be executed upon him, &c. So noe Chriſtians are defired to come out of *Babilon*, but thoſe that are willing. Yet if they come out of *Babylon*, and dwell under the Chriſtian Magiſtracy, and will not doe the Law of the Lord, let Judgement be executed upon them.

Ad. 1. Whether thoſe things that were writ aforetime, were not writ for our learning.

Ad. 2. *Pari ratione*, I'le argue the *Alcoran* is fitter to be followed then the Bible. Why did not Chriſt make a particular Bible to ſute with the Climates according to the elevation of the People.

Queſtion 8.

Whether any of the Prophets, Apoſtles, yea our Saviour himſelfe did ever except at the Magiſtrates Authority, for queſtioning them in matters of Religion?

The Summe of the ſeverall Anſwers.

1. The Prophets and Chriſt are ill coupled in this Queſtion, becauſe the Law & the Prophets were until *John*, and

and ſo their Actions cannot be brought in as witneſſes with Chriſt.

2. Whether Chriſt did not except againſt the Magiſtrates power in Religion, in that diſtinction, Give unto *Cæſar* the things that are *Cæſars*, &c. was not giving *Cæſar* his due, a giving God his due, what difference can there be between Gods due and *Cæſars* due, but onely that of matter & conſcience Spirituall and Religious which *Cæſar* had no power over.

3. The Apoſtles not only refuſed to obey ungodly commands, but even to owne the Courts of the higheſt in matters of Religion, *Act.* 4.5.

4. If Chriſts Followers ſhould owne any Trybunall queſtioning them by Authority, but Chriſts in matters of Religion, it would be Blaſphemy.

Reply.

Ad. 1. 1. Its true the Prophets Prophecyed of Chriſts comming untill *John*, *Mat.* 11.13. but the ſubſtance of their Doctrine is not antiquated by Chriſts coming, *Mat.* 5.17.

2. *I aſke*, why the Prophets Teſtimony may not be coupled with Chriſts, ſeeing that the ſame Spirit that was in Chriſt, was in the Prophets, 1. *Pet.* 1.11.

Ad. 2. I cannot conceive what objection againſt the Magiſtrates Power can be gathered out of *Mat.* 22.21. the ſcope of the place is no more then that the maintaining of Gods ſervice, muſt not excuſe them from maintaining the civill power, for they were *Cæſars* Subjects, and therefore muſt pay Tribute to *Cæſar*: And though in giving *Cæſar* his due, in ſome ſence they gave God his due (becauſe Magiſtracy is an ordinance of God) yet this was not Gods whole due (for the Miniſtry is likewiſe an ordinance of God) and I thinke the payments towards the maintaining of Gods ſervice were eaſily to be diſcerned from *Cæſars* Tribute, and might be called Gods due in a peculiar manner. But none ſo blind as thoſe that will not ſee.

Ad. 3. 1. *I aſke*, whether the Apoſtles were not often accuſe of

of Hereſie before the Magiſtrates, did they ever plead the Magiſtrates had no power to judge of ſuch caſes.

Nay, is not *Gallio* branded for his indifferency and careleſneſſe in ſuch caſes.

2. It's falſe that the Apoſtles *Act.* 4. 5. refuſed to own the Court, for they pleaded Non-guilty, and made a defence for themſelves which is a full owning of a Court.

Ad. 4. Whether the Apoſtles by Anſwering to Courts that queſtioned them concerning their Religion were guilty of Blaſphemy.

Whether *Paul* counting himſelfe happy in that he ſhould Anſwer before *Agrippa* counted it a happy thing to ſpeake Blaſphemy.

Queſtion 9.10.11.12.

If a beleeving Magiſtrate, as a nurſing Father, recommend to his Children the wholſome Food of the Word, that is able to ſave their Soules, and encourage thoſe that diſperſe and diſpenſe it; and withall, forbid others to give abroad the Poyſon, contrary to it? Whether the Examiner *hath juſt cauſe to ſay, that this is a Ground for another Magiſtrate to command the giving abroad of Poyſon, and to forbid the delivering of the wholeſome Food that may ſave his peoples Soules?*

Authority being given by God to Aſa *to advance true Religion and ſuppreſſe Idolatry (which he did to depoſing of his Mother) Whether this were a ground for* Manaſſeh, *(one of his ſucceſſours) to ſet up Idolatry, and a principle of Perſecution, whereupon he might kill thoſe that would not worſhip his Idols?*

When God made a Law, that Blaſphemy proved by two Witneſſes, ſhould be puniſhed with Death: Whether he therein did lay a principle of Perſecution or Murder, whereby Jeſabel *by two falſe Witneſſes might unjuſtly put* Naboth *to death?*

Whether Paul *commanding Chriſtian Fathers to bring up their Children in the nurture and admonition of the Lord, doe hereby lay a Principle whereupon Idolatrous Parents may bring up their Children in the nurture and Doctrine of Idolatry; that is, in the Doctrine of Devils?*

The Summe of the ſeverall Anſwers.

1. The *Examiner* is not ſo void of reaſon as to imagine that corruptions and abuſes are ſufficient ground to overthrow a truly Chriſtian conſtitution.

2. Whether Parents may not doe that which *Paul* exhorts them to (*Eph.*5.) except they force their Children to their own worſhip.

3. By this rule the Child comming to be Magiſtrate muſt force his Father according to that Typicall example of *Aſa*.

By this rule King *Edward* did well in forbidding his Siſter *Mary* her conſcience; and *Mary* could doe no other then forbid her Siſter *Elizabeth* the uſe of her conſcience.

Reply.

*Ad.*1. This *Anſwerer* that cannot imagine a Man ſo void of reaſon is ſo Irrationall himſelfe; for he brings the Magiſtrates frequent miſtakes in Religion as an argument to overthrow his power about Spirituals.

2 Abuſes are to be taken away, or elſe they wil overthrow a Chriſtian Society; but Idolatry, Superſtition &c. are abuſes of Gods workes, according to this Authors Catalogue; therefore Idolatry is to be taken away.

*Ad.*2. 1. If a Father have Children that be Idolators; he cannot fulfill the command of *Paul*, except he bring them to the worſhip of the true God.

2. What is this to the Queſtion, the Queſtion is whether this command of *Paul* layes a principle for the bring up of Children in Idolatry.

The ſtrength of this Queſtion lyes in the Connexion againſt which nothing is ſaid by this *Anſwerer*.

*Ad.*3 1. *I aſke*, whether a Child comming to be Father over his Country may not judge his owne Father.

2. King *Edward* did well in forbidding *Mary* the uſe of her conſcience becauſe ſhe was an Idolator; but this act of *Edward* to *Mary* doth not juſtifie *Maries* Act to *Elizabeth*:

For

For though it be good to be Zealous in a good cause, yet not in a bad cause. Zeale makes a good cause better. Zeale makes a bad cause worse.

3. *I aske*, wherher *Edwards* forbidding *Mary* forced *Mary* to forbid *Elizabeth* the use of her conscience. I aske whether the Shepheard driving Wolves from his Flocke forces the Wolves to devour his Sheepe? I beleeve if the Shepheard should consent to make no use of his Dogges for the keeping of his Sheepe, the Wolves would not desist from devouring his Sheepe.

4. *I aske*, whether it be lawfull to cease acting vigorously for God, because we would not have the wicked act vigorously for the Devill and their Idols. And whether upon such a cessation of the godly, the wicked would be lesse wicked. And whether this were not to make an agreement with iniquities?

Question 13.

Idolatry being against the light of Nature, and therefore punishable under the Law of Nature, and so acknowledged by Job, *who lived before the Law of* Moses; *Whether the Magistrate under the Gospel (which gives more light to the discovery of the sinfulnesse and guilt of Idolatry) may not also restraine and punish that sin?* Rom. 3. 28. Rom. 1.

The Summe of the severall Answers.

1. Whether there be not divers interpretations of this place, 1. the *Septuagint* renders it thus, *viz.* this would have been judged a very great iniquity.

2. Some interpret beholding the *Sun* and *Moon*, &c. Metaphorically for being puft up with Prosperity and Successe.

2. Shall we follow *Jobs* example and erect New lands of *Canaan*?

3. Gods People are commanded to disobey the civill power in Spirituals, *Col.* 2. 16.

4. Is there not two sorts of Idolatry, 1. Religious worshiping false gods, 2. Morall, as Covetousnesse.

5. Is there not a fallacy in the terme Light of Nature.

6. In *Jobs* time corporall now spirituall judgements are onely proper.

7. Where lies the Harmony betweene these two Scirptures, *Rom.*2. 1 *Cor.*1.

8. Whether naturall wisdome can attaine to a true and saving knowledge of God.

9. The civill Sword is to cut off all incivilities though masked under religious pretences, and when Idolatry breaks forth into Whoredome and Murther i'ts to be punished.

Hence I honour that noble act of *Augustus* against *Ovid*, and doubtlesse it is the duty of the civill Sword to cut off long Haire.

10. If God had conceald the old Test. from us, *I aske*, in what place of the New-Testament he hath commanded the Sword to be drawne in his quarrell.

11. Whether such Nations as were wholly Idolatrous were punished by *David*.

12. Whether Christ hath not lockt up the Magistrates handa; saying, let the Tares alone untill the Harvest.

Reply.

Ad. 1. 1. *I aske*, whether the *Septuagint* being a translation be any further to be credited then it agrees with the Originall.

2. Whether we may not justly suspect the *Septuagints* translation of verse 28. of this Chapter, seeing that in vers. 11. they omit wholly what they translate in vers. 28. what they omit in one place we have ground to think they will safely translate in another place where it cannot be omitted.

3. Whether *Job* 31.26. beholding the *Sun* is to be interpreted Metaphorically for being puft up with prosperity and successe: It's directly opposite to the scope of the place; for 1. this Iniquity was not to be punished by the Judges.

2. This Sentence, (*viz.* an iniquity to be punished by the Judges) is annexed, vers. 11. unto the hainous crime

of

of Adultery, and is not annexed to any one sin besides in the whole Chapter, but onely to this sin mentioned in this six and twentieth verse.

Therefore I Argue that beholding the *Sun*, must be an iniquity of greater magnitude then to be puft up with successe.

4. That this iniquity which was to be punished by the Judges is Idolatry, I thus argue:

1. Beholding the *Sun* and kissing the hand is interpreted to be a Religious worshipping the *Sun*: For it was a custome in worshipping the gods to kisse them, as appears from 1 *King* 19. 18. Now the *Sun* being two farre distant they kissed their hands, divers Authors witnesse that this was the manner of worshipping the *Sun*.

2. Iniquity in the twenty eighth verse may be well put for Idolatry which is iniquity *per eminentiam*: we have iniquity put for Idolatry, *Josh.* 22. 17. *Numb.* 25. 4.

That Iniquity is to be thus taken in this place appears from the reason that is immediately subjoyned, *viz.* for I should deny the God that is above.

Ad. 2. Whether the Magistrates in *Jobs* time (who was by the concession of this Author before *Moses*) punishing Idolatry did erect such a *Canaan* as that which the *Jews* erected in *Moses* time.

Ad. 3. *Col.* 2. 16. is spoken of the Ceremoniall uncleanesse that some did put betweene Meats and Drinks &c. which were indifferent in themselves: compare this place with *Rom.* 14. 2. 3. 1 *Tim.* 4. 3. 4, 5. and it will appeare that there is no such command given as to disobey the civill power commanding a right about Spirituals: Againe, nothing at all is spoken concerning the Magistrate in that place.

Ad. 4. This division of Idolatry is not very *curet*, for Covetousnesse is Religious Idolatry as well as the worshipping of false gods.

I shall not further discusse this Question of the Answerers in this place, for (he saith) he hath spoken it before,

and afterwards he speaks it againe; indeed most thing, he speaks have two or three Ecchoes.

*Ad.*5. 1. I think this Answerer meanes *fallacia extra dictionem*, for there is no fallacy used at all.

2. This Answerer himselfe knows there is no fallacy used at all in that terme light of Nature. For in pag.66. of his booke he utes this terme in the same sense that it's used in the Question, his owne words are these, *viz.* Nations may attaine to (by the light of Nature) many convictions of a Godhead.

*Ad.*6. This Answerer will never be able to prove, that under the Law corporall Judgements, and under the Gospell Spirituall Judgements are proper 40. *modo*. Is not *Pharaoh* punished with hardnesse of heart a Spirituall Judgement, besides all his Corporall punishments, and are not Corporall punishment spoken of in the Gospell, when it's said the Kings shall burne the Whore with Fire.

*Ad.*7. There is a blessed Harmony betweene those two Scriptures *Rom.* 1. 1 *Cor.* 1. 21.

The Scope of *Rom.* 1. is, that thongh they know God to be invisible, yet they gave the glory of the Creator to the Creature. That of 1 *Cor.* 1. 21. asserts that by the Creation, the world could have no saving knowledge of God; therefore it pleased God to reveale by preaching.

I aske, what discord there is betweene these two Scriptures.

*Ad.*8. What this Author saith against the light of Nature, attaining to a saving knowledge of God, I passe by, as Impertinencies; for the Question asserts no such thing.

*Ad.*9. This Answerer granteth that if Idolatry breakes forth into Murther and other incivilities, the Magistrate is to suppresse these wicked practises and the principles of them. Now *I aske*,

Whether Idolatry being the principle of wicked practises (as this Author confesseth, and *Paul* proves *Rom.*2.) be not to be suppressed.

2. If the civill Sword ought to cut off Womens haire from

from mens heads as being an incivility, *I aske*, whether the Magistrates ought not to make an Act against the Perewigs about the Chin, and whether this Answerer would honour the Civill Sword, if it should correct Anamolus Beards, and bring them within rule: whether he would not suffer a *Nazarite* to live.

3. Let the *Reader* observe the Pharisaical Zeal of this Answerer, who strains at a Gnat and swallowes a Camell: It's a Charracter of a rotten Zeale to be carefull in the lesse, and carelessely to pretermit the weightier matters of the Law.

Ad. 10. God hath commanded the Sword to be drawne against evill doers, *Rom.* 13. in *Rev.* It is said the Kings shall burne the Whore with Fire, and 1 *Tim.* 2.

Ad. 11. I. 's granted *David* did not punish those Nations that were wholly Idolatrous as the *Ammonites*, neither were the *Israelites* punished for Idolatry, when they wholly turned to Idols, *viz.* 1 *Sam.* 7. 2. 3, 4. 2 *King.* 23. 9. 1 *Kin.* 18. 39. neither could they be punished, it's like the case of the Sonnes of *Servish*.

2. If Strangers did sojourne in the land of *Canaan*, they might be compeld from publicke and scandalous breaking of the Morall Law, *Neh.* 13. 16. *Exod.* 20. 10.

Ad. 12. *I aske*, whether by Tares is ment Idolators and Blasphemers.

Question 14.

Idolatry by the testimony of Paul, *drawing downe heavie plagues upon a People, and delivering them up to a grievous and abominable sinnes, the worst of Plagues, whereof he giveth a Catalogue; and actually causing the Land of* Canaan *to spue out the Inhabitants; Whether it doe not conterne the Magistrate to deliver his People from those Plagues, by taking away Idols, the cause of them, and to cast out Idolatry, rather then it should cast out the People from the Land where he governeth?*

Rom 1. 18. & seq.

Levit. 20. 2. 3, 22, 23.

The Summe of the severall Answers.

1. Whether Covetousnesse be not as truly Idolatry as worshiping of false gods, how then can we cry out against

againſt Idolators; the greateſt Idolator cryes out againſt the leſſe.

2. Doth Idolatry with out other Sins bring Plagues upon a Land; and was there not a remedy for the Idolatry of Gods People (1 *Chron.* 36.) untill they mocked and deſpiſed the Meſſengers of God?

1. Is it not better to inſtruct Idolators and Blaſphemers then knock them in the Heads?

3. If the *Proteſtants* ſhould conquer *France*, what ſhould they doe with all the *Papiſts*?

4. Was not the Land of *Canaan* and all the People of it Tipicall?

5. Whether all violence in Religion be not for ſome ſiniſter intereſt; *Jehu* pretends Zeale to God, yet having got the Throne of *Jeroboam* to maintaine that Throne he keeps up the worſhip of the Calves.

6. Whether any man can profeſſe to be a Miniſter of Chriſt, and by the rules of Chriſt depend on that for maintenance to him and his.

7. By this Tenet many of the Servants of Chriſt have been hunted as the greateſt Hereticks.

Reply.

Ad. 1. It's true that in the Goſpell there is a clearer diſcovery of the Idolatry of the heart then in the Law; and it's alſo true that in the fifth of *Matthew*, Chriſt makes a clearer diſcovery of the Murther and Adultery of the heart. But *I aſke*, Whether ſince this diſcovery of the Idolatry Murther and Adultery of the heart *religious Idolatry* (as this Author ſtiles it) may plead non-guilty; the *Reader* for his further ſatisfaction in this caſe may read the eighteenth Queſtion of the worthy *Queſtioniſt*.

2. *I aſke*, whether Covetouſneſſe is worſe Idolatry then Religious worſhiping of a falſe god; many interpret the place, Covetuouſneſſe is as Idolatry, it being the wont of Scripture, when it would ſet out the hainouſneſſe of any

ſin

sin to compare it to this great sin Idolatry; Covetousnesse is Idolatry by reduction, the other direct Idolatry.

Ad. 2. 1. Idolatry is usually accompanied with other sins.

2. If Idolatry was added to the many crying Sinnes of this Nation it might make us ripe for Judgement.

3. Its not asserted that the committing of a Sin shuts a man out of the Church, but it's obstinacy and pertinacy in his fault that makes him liable to censures; and the Magistrate is to try by faire meanes to reduce such as are out of the way, but if they will not be reclaimed but despise the Messengers and goe on perverting others, the Magistrate is to inflict punishments upon them.

Cuncta prius tentanda, sed Immedicabile vulnus
Ense recidendum, ne pars sincera trahatur.

Ad. 3. If the *Protestants* should be Masters of an Idolatrous Country; none holds that they should kill all the Idolators, but they might take the Prophets of *Baal* (1 *Kin.* 18.40.) and cause them to be taught otherwise, and not permit carrying of the Idols about streets, &c. The Magistrate in such a case is not to compell men to become Christians, yet he is to punish them for their Blaspheming 1 *King.* 20.23.

Ad. 4. Suppose the *Jewes* to be Tipicall, yet this argument is of no force, for Idolatry was punishable by the morall Law.

Ad. 5. 1. Such reformers as *Jehu* have their zeale byassed with interest, and that is the reason that they are not thorough-reformers, and that they take not heed with al their heart; but having got the Throne of *Jeroboam* their maine end, they care not for pulling down the Calves. But God will visite the blood of such.

2. *I aske*, Whether there have not been Reformers that have pulled downe Idols and not for any sinister end, and whether this Author would submit to such reformers.

Ad. 6. This Question is besides our present discourse, yet because this Answerer desires to be corrected of his error in it, for the correction of his error I referre him to 1 *Cor.* 9.14.

*Ad.*7. Its not this Tenet, but the abuse of it that hath caused persecution against the Saints: so likwise that Tenet of punishing Murtherers by death, hath taken out of the Land of the living many an Innocent: But these abuses cannot be brought as an Argument to destroy the things themselves; for this Answerer confesseth in the thirty ninth page of his Booke, that no man can be so void of reason as from Abuses and Corruptions to destroy a true Christian constitution.

Question 15.

Whether this Examiner *doe not directly set himselfe to confute*
Sect.9. *the Apostle*; Paul *for the* Examiner *argues that it is not easie to find that the Heathen should not make a graven Image, nor any marvell that they should by the forme of some Creature represent the invisible Being, and worship him in the forme of such a representation. But* Paul *just on the contrary proveth, That by the things*
Rom.1. *that are made and seen, the invisible things of God, even his eternall power and God-head are so manifest, that they are without excuse who knowing God doe not justifie him as God, but change the glory of the Incorruptible God into an Image made like to corruptible Man, and to Birds and foure footed Beasts. But this brings to mind that saying concerning Idols; They have eyes and see not, and they that worship them are like them, and so are those that plead for them?*

The Summe of the severall Answers.

1. The *Examiner* is unchristianly dealt withall in this question.

2. If it be so easie to escape Idolatry how comes it to passe that there are so many Idolators, and that Gods People have so often fallen into Idolatry?

3. Since there are may ways of worship in this Nation, as *Presbiters* & *Independency*, &c. and all of them are carved Images except that which Christ hath appointed, and yet Gods People have an hand in erecting them: *I aske*, Whether it be not easier for the *Indians* to erect Images of Gold.

Reply

Reply.

Ad. 1. If the *Examiner* pursues a Tenet that thwarts the Scripture, it is Christian to deale plainly with him, and tell him that he sets himselfe against the Scripture: rebuke them sharply that they may be sound in the faith.

Ad. 2. 1. The Questioner doth not say its easie to escape Idolatry, but that its easie to find out that the Heathen should not make Idols. There is great difference betwixt finding out a vice, and escaping a vice: Many a Theefe can easily find out that theft is a vice; yet cannot so easily escape it.

By this it plainly appears that the divers Questions urged to prove that it's not easie for the Nations to escape Idolatry, are nothing to the purpose, but heaps of cowardly Sophistry, changing the Question because he cannot Answer.

2. I grant, it's more easie to be an Idolator then a true worshipper of God, for it's difficult to worship in Spirit and truth: Hence it's (becaus Idolatry is easie and carnall) that there are so many Idolators.

3. It's easie to find out Murther is a Sin; yet (according to this Authors Logick) *I aske*, how it came to passe that *David* fell into this Sin?

Ad. 3. *I aske*, whether *Presbitery Indep.* &c. which destroy no fundamentals be so grosse as Idolatry; or be so easily to be discerned for true or false, as Idolatry which is contrary to the light of Nature.

Question 16.17.18.

Whether Idolatry may not be punished; because the Magistrate doth not know the heart of the Idolators? And whether this reason do not directly oppose that Law of God which punisht Idolatry, and the execution agreeable to that Law; when those that worshipt the Calfe were slain by the command of Moses; and the worshippers of Baal *by* Jehu; *and the Propbets of* Baal *by* Elias. Sect. 5.

17.

Sect. 5. *Whether Idolators may not be convicted by outward actions, professions and confessions; and thereby the heart of an Idolator discovered, as well as the heart of a Man-killer? For such a one is condemned because of Malice in his heart; without which it were not Murder nor he a Murderer?*

18.

Sect. 5. *If two sinnes be of a hainous Nature and both deserve punishment, Whether one that can be discerned should be spared, because the other is not punished for want of discerning; yea, whether if both may be discerned and punishable, yet neither should be punisht, because both are not.*

The Summe of the severall Answers.

1. Whether those examples of punishing the worshippers of the Calfe are presidentiall; if these example be presidentiall, Its the duty of the Magistrate to destroy the greatest part of the world.

2. As to the instance of Murther there is a threefold difference betweene civill crimes against the State and spirituall crimes against God.

1. There were never any in the world but by the darke light of Nature they have condemned these foure Sins, Murther, Adultery, Theft, Lying.

2. Those foure are easily convinced and ashamed, they cannot but confesse themselves sinners.

3. Without punishing the foure former it's impossible men should live as men.

4. To the punishing of Idolatry is the two edged sword of no estimation is the delivering up of the Nations to unnaturall lusts, *Rom.* 1. no terror with us.

Reply.

Ad. 1. 1. The alledged examples (suppose them to be Tipicall) are sufficient to prove that an Idolator may be punished though a Magistrate knows not his heart, and the

the Examples are alledged to no other purpose.

2. Let the *Reader* observe how this Answerer nibbles about the sides of these Questions and dares not meddle with the body of them. And indeed it's his usuall course to speak against some one part of the Question, and he seldome meddles with the connexion that tyes the parts of the Question together, wherein lies the strength of most of the Questions, for as much as they are Hypotheticall.

3. That it's the duty of the Magistrate to destroy the greatest part of the world cannot be gathered from the former Examples: For we read (1 *King.* 18. 39.) in that generall defection of the People, all were not destroyed but onely the Ring-leaders: and *I aske*,

How consequence can be gathered hence for the punishing of such Nations, as the *Moabites*; for this is contrary to *Davids* practise, which this Answerer urgeth before.

Ad. 2. 1. In Answer to the first difference alledged, I say he contradicts himselfe in saying, that all Nations in the World condemne Murther, for in pag. 51. of his booke he saith that the *Mexicans* murther many thousand Infants to their Dieties, &c. What are not the *Mexicans* in the World: Againe, sure this Author never heard of Man-eaters, nor of *Duellers*: farther, if no crime should be punished by the Magistrate, but what hath beene condemned by all Nations, It's plain Murther should not be punished.

2. In answer to his second difference, *I aske*, whether many resolute Theeves have not been hanged in *England*, that would not confesse their fault: I believe if Idolatry was punished as Murther is, many Idolators and Hereticks would recant, yet I doe not deny but that some Idolators in their gallantry might give their Bodies to be burnt.

3. In Answer to his third I say, without punishing Idolatry and Heresie, it's as impossible men should live as Christians, 1 *Tim.* 2. 4.

Ad. 3. 1. That of the two edged Swords is formerly answered.

2. *I aske*, whether adding Adultery to Murther, ought

to free that Murtherer from the civill Sword: Gods punishing with spirituall judgements should rather awaken the Judges of the Earth to execute Judgement.

Question 19.

Whether Asa *did well in forbidding Idolatrous worship, and bringing the People into a Covenant with God; since (as the* Examiner *saith) he might thereby have made many to turne Hipocrits:* Sect. 22. *when yet the Scripture saith, that they sware with all their heart* 2 Ch. 15 *and sought God with their whole desire? And though Hypocrisie should follow such holy commands, whether the fault of Hypocrisie be* Rom. 7. 12. 13 *not from the Corruption of the Hypocrite, and not at all from a holy and good Command.*

The Summe of the severall Answers.

1. It was no guilt of Hypocrisie in *Asa* to compell that whole Nation, but now to force thousands to a Religion their Fathers knew not; fils a Nation with Hipocrisie.

There is a twofold Hipocrisie, that which is more hidden and secret as *Achitophels* with *David*; that which is more open, as that of the ten Tribes professing the name of the God of *Israel*, and yet with all the worship of the Calves; Is not this the state of a thousand named Christians professing Christ in word but in workes denying him, over-spread with Abominations and Idolatries.

2. To force the Ignorant prophane Nations into a pretended holy fellowship with God, is more then to force into the Beds of men of Honour impudent Whores.

Reply.

Ad. 1. 1. It was no guilt of Hipocrisie in *Asa* for it's said *the People swore with all their heart*: but *I aske* this Answerer, Whether *Josiah* was guilty of Hipocrisie of the People that turned fainedly unto the Lord, whether if the Magistrate (Gods vicegerent) and the good Laws he makes and execute

cutes be the cause of Hipocrisie, God & his Law may not be said to be guilty of Hipocrisie? whether good commands be not to be executed, notwithstanding the Hipocrisie that may follow, in regard that some men onely yeeld outward conformity: whether God for the outward reforming of some Magistrates hath not spared a Nation for their time, and afterwards punished the Nation for their Hipocrisie: which clearly shews that if the heart of a Magistrate be upright in reforming, he is not guilty of Hipocrisie, though his people hipocritically conform, &c.

2. Its not desired that men should be forced to a Religion their Fathers knew not, but that they might be kept from Idolatry and Heresie.

3. The Magistrate may prevent this open Hipocrisie of denying God in their worke by punishing those Abominations: *Iaske*,

Whether a Magistrate punishing these Abominations would by that means fill a Nation with Hipocrisie of this latter sort; whether *Asa* his forbidding Idolatrous worship filled the Nation with the worship of the Calves: I think Nations are filled with Hipocrisie of this latter sort by the Magistrate not exercising his power to restraine them.

4. In that first Chapter of *Titus* quoted by this Answerer, the reason is given why so many Professors denyed God in their works, and it was, because the mouthes of Seducers were not stopt, and ordained Elders set up amongst the *Cretians*; so that the Magistrates setting up an able Ministry and stopping the mouths of Seducers need not feare the filling of his Nation with Hipocrisie.

Ad. 2. 1. *Iaske*, Who pleads for the foreing of Ignorant prophane men into fellowship with God; It's only desired that they may be taught the Law of the Lord; I hope this is no defiling the bed of Christ.

2. Whether he that pleads for the permitting of Spirituall whoredomes and abominations amongst Christians is not guilty of this crime?

Quest.

Question 20.

Sect. 9. *Whether the parts and portions of Scripture that contain Principles necessary to Salvation, deserve to be called meerly by the Name of Formes, and much lesse to be despised under that Name? And consequently whether the* Examiner *think it fit upon the title of* Heb. 6. 1. *Formes to despise the Principles of the Doctrine of* Christ *mentioned by the Author to the* Hebrews *?*

The Summe of the severall Answers.

1. The words of the *Examiner* are only these (*viz.* do you yet make so much of Forms as to force men to bow down to them) from which words cannot be gathered that he cals any principle of Salvation a Forme or despiseth it under that name: His words seeme to note that there are many forms of worship, and that every Sect is apt to force others to bow downe to his Forme.

2. *Papist* and *Protestant* talke of Principles necessary to Salvation, and yet binde up all in one, To beleeve as the Church beleeves.

3. Divers reckon up many fundamentals, yet *I aske* what we think of the short word the *Lord Jesus*, and howsoever some grant that a distinct knowledge of Christ is necessary to Salvation; yet we know what is extant of a possibility of Salvation without a distinct knowledge of Christ. *I aske*, Whether it be not dangerous to set a bound of so much knowledge (as to the degrees of it) without which there is no Salvation.

4. Forms of worship are usually without the power of godlinesse; yet I acknowledge there have been encreasings of light in Nationall reformings; and I am farre from imagining that people should hold nothing and doe nothing, but I desire men should examine the Scripture and hold fast to the death that which they have received from the Father of lights; And yet better sit still, then still rise and fall.

Have all the Spirit, the calling, the presence of God with them as the Apostles had; were it not better for us to acknowledge

knowledge how naked and blind we are, and to listen to the councell of Christ.

5. What Christianity is that which commands that no Doctrine be Preached but what the civill sword shall say is true and Orthodox.

Reply.

Ad. 1. 1. *I aske* whether, if Idolatry and Heresie be directly against the fundamentals or principles of Salvation, the *Examiner* speaking the fore quoted words in behalfe of Idolators and Hereticks, doth not call the principles of Salvation Formes and despise them under that name.

2. Though there be many forms of worship, as *Presbiters, Independents*, &c. yet I hope Idolatry cannot be called a forme of worship, for it's placed in direct opposition to worship by the Apostle, *viz.* they turned from Idols to serve the true and living God.

Ad. 2. *I aske*, whether it be not one maine point wherein the *Protestant* differs from the *Papist*, *viz.* not to beleeve as the Church beleeves.

Ad. 3. 1. I doe not know what this Author thinkes of this one name, *Christ Jesus*; for he doth not know himselfe whether to make it a fundamentall or no; as appeares from his doubtfull speeches.

But the Scripture saith there is no other name given under Heaven whereby we must be saved, and no man can lay any other foundation.

3. It's very dangerous to limit saving knowledge as to the degrees of it: but as to limit this knowledge as to the heads or parts of it, there is no danger. Now when we speake of principles of Salvation, we speake meerly of the heads or parts of saving knowledge, but not at all of the degrees of these parts.

Ad. 4. 2. If there have been severall encreasings of light in Reforming, why should the Children of the light hinder Reformation? This should rather be a worke of the Chil-

dren of darkneſſe, who cannot abide the Light becauſe their works are evil.

2. This Author ſeems to be in a good mind, he would have the People hold ſomething, and doe ſomething, but he is of another mind quikly, *aliud ſtans, aliud ſedens cogitat*, for in the next words he thinks it better to ſit ſtill then ſtill to riſe and fall: I am not of this mans mind, I ſhould rather chooſe to goe halting and ſtumble now and then, then not to goe at all. And further, I thinke every man is bound to act according to his light; & though he have not the Spirit, to act as far as the light of Nature and Reaſon will carry him, Its but a proud Tenet to be no body or elſe the beſt; and againe, a man may be illighted by the ſpirit though no ſaving work which light may further him in actions of ſuch a Nature.

But more particularly *I aſke*,

1. Whether Magiſtrates have not a calling, and alſo the preſence of God amongſt them.

2. Whether God hath not promiſed to be with the Miniſtry to the end of the world.

3. This is good councell, we deſire that no mans Inventions might be ſet up but that Chriſt and his Word might be the onely Councellors.

Ad. 5. This is falſe, no ſuch thing aſſerted but the contrary, *viz.* that the Magiſtrate take care that no Doctrine be preached but what the Scripture ſhall ſay is true.

Queſtion 22.

Ezr. 7. 27. *If God was to be Bleſt, for putting into the Heart of a Heathen Magiſtrate to make Lawes for the advancement of true Religion; Whether he doth not come neer to a curſe that would take out of the Heart of a Chriſtian Magiſtrate the advancement of true Religion, and perſwade him to give a Toleration to the chiefe Enemies of Religion, Idolatry and Hereſie.*

This *Anſwerer* ſaith, that the Propoſer highly eſteemes this example of *Ezra* 7. for he is not content to mention it

it in the ſeventh Queſtion, but he brings it in againe at laſt. I wonder this man is given ſo much to cavilling; let the *Reader* judge whether *Ezra* 7. be not brought in here to another purpoſe then its in the ſeventh Queſtion.

And let the *Reader* obſerve how highly this man eſteemes 1 *Cor.* 10. *Col.* 2. indeede every thing he ſaith, for he hath ſcarſe an Argument in his Booke, but he babbles it over and over againe, and when he hath no way left to bring in his old Traind-Band of Arguments, you ſhall have them with an *omitto* uſherd in, &c. or not to reſpect what hath been ſaid before, or the like, and then he tels all his old taile.

But he tels us that to this Queſtion he'le adde ſome new Queres, but he makes a falſe Muſtam, for theſe are but old ones fetcht up againe for to make up a number.

For, as for his firſt Quere that he ſaith he'le adde, we have this Quere before in *Pag.* 74. and againe in *Pag.* 78. and elſe where: His ſecond Quere by way of addition, we have before in *Pag.* 31. His third we have often before in his booke, &c.

I ſhall make an end deſiring God, that he would ſtirre up thr Magiſtrate to put forth his power for encouragement of the true Religion; for as long as People are kept at this paſſe, that they will have no King nor Ruler in *Iſrael*, every man will doe what is good in his owne eyes.

And thoſe that cut off the Magiſtrate from acting in Eccleſiaſticks, will at laſt ſuſpect the Magiſtrates power in Civils: This Author ſeemes to become ſo far as to ſuſpect a Murtherous ſnare in the Law againſt Theeves and Whores, ſeeing that theſe Lawes fall often upon honeſt chaſt Perſons.

FINIS.